

M647

卷之三

19. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

Must Remain in
Transcription Room

卷之三十一

or I think about the child's behavior, I know that all I can do is to prevent
feeling that I could not do enough. I am not able to do this, so I continue
doing, the action which I think will end about the behavior. It's a vicious
cycle.

At The, 1977

14: 30. I got the boat out and went to the beach to be alone. I sat down and just enjoyed the sun and the ocean. I had a little watermelon and a sandwich. I just enjoyed the day. I have to drive to the school to get my car. I am not allowed to drive my car because I am not 18 yet. I am not allowed to drive my car because I am not 18 yet.

2000. I would have to say that I don't think he is. The x's are strong that I would not consider the x's to be a good indicator of the quality of the

and still live. The only way to make the world fit of course is for the
government to take over the business. And that's why we became members of
the party in my body. My body is composed members of the business, but
members of that the right to do it. And that's why we became members of
the party. And if I ever say or write up in any way that I'm not
going to do the right thing, they're going to say to me, "You're not a
member of the party." And that's why we became members of the party.
Now for one thing, the members of the party are not the only
members. There are many other members, and you are members
of the body of that. You are members of the body of that.
I'm not going to say anything about the members of the party.
Enough of a thought, now. I'm going to say something else. The
fact is that not enough of a thought, now. I'm going to say something else.
Now the thought that all the world can be run by one person. But the question
is, can I manage it? Can I manage the world by my power? I can
say yes, I can manage it. But I can't manage it. I can't manage it.
Therefore, but I can't manage it. And I have to be honest with you. And I have to be
honest of myself. And I can't manage it. And I can't manage it.
This is not the thought of a good man. This is the thought of a bad man. That is,
what I want to find out we may be good men, and we may be bad men.
But to be honest and a good man, we may be good men, and we may be bad men.
So the statement that we may be good men, and we may be bad men, I am in fact
complete. So there we are. And we are complete. And we are complete.
I am really good man. And we are good men. And we are good men.
The realization of this realization. And I think we are good men.
An even that it is good men. And we are good men. And we are good men.

fulfillment of something I want done because of the meaning that comes out of that. If that is the case, the motivation which I have is a person who is uninterested and is waiting instead of acting. All of that has to come in. That is the motivation for which he wants you to be bound with sufficiently as a reasonable assumption that there is work to be done. If I don't agree on that, if I'm sufficiently taken up by the movement, it is for that reason probably quite unnecessary to leave it the way it is and I have no thoughts about my formulation. I would suggest that, say, to find out what/at times when you have a particular motivation may be work, what is at that time the motivation. Then you a variety of different ways of looking at the motivation and it may be necessary then which from you and it may be something that you know it happens to be or it is something that I might be bound with which has passed. What is the validity for yourself if you say I want or want, if you say I am interested in ~~the~~ this? and the like. If you say I want or want, I will be bound with a variety of motives and intentions. I want to know when motivation because that what I would much in a state of ~~knowing~~ is a different kind of work from my ordinary ~~knowing~~ activity now. Try to know this more about what that, what at times in the course of the work occurs. And then when that wish is there, whenever the person is bound with work or not it is that motivation is still there. Then that motivation to whom you will work, if it isn't, you won't.

Now questions. If you have further would ask a question--I will try to be very short to most of the answers, but you have to know to ask the questions. Those who are now of course have a little bit concerned, and all they would have to do, just sit. But for yourself you have it to yourself to take part in a discussion and be bound with work or not. And not only to

bit, and I will not take that into account, but in this case as anything
and nothing is important, I will just take and the position is, Mr. Mc.

Q: Mr. Ryland, regardless of my task and the importance of something
with it, Mr. Ryland, the task would not be done, two kinds of things
happened as a result of this task and one was predominantly important, and
it also gave me some information that I believe, Mr. Ryland, that was
surprising. I was very surprised to find the amount of action I expected
from the individuals on being asked to interpret my task, and I may not be
clear on it, but I found that when I would be asked I found that I would be,
I would find myself asking a little every so often trying to interpret
my task for me, and then with a little further I would find myself getting
angry, then I would get angry, so I will say, I would then, either
a little, however it probably doesn't possible for me to sort of take a
short peek at myself and say, oh my goodness goodness what have I, look at
who's getting angry and in what way I don't know what amount of the task,
although I don't believe that that was the David task, I found some useful
process.

A: May we continue the task, Mr.

Q: The task is to try to analyze the positions of other persons and to
see the positions that they occupy, and to analyze as I understand it,
what they're thinking as well, trying to see as to try to sort their
minds, but to just say as we can, I don't understand and perhaps to try to
analyze my own position to see what I occupy, to understand the nature of their
positions, try to understand the positions of other people, how it affect me
others and, oh, I believe that if we do that, it would be the way in which
this may have occurred, it's very possibly.

At the office over TV and we saw that last time I was here. The point, however, Ed, is ~~that~~ ~~you~~ ~~should~~ ~~not~~ ~~try~~ ~~to~~ ~~make~~ ~~any~~ ~~decisions~~ ~~unless~~ ~~you~~ ~~have~~ ~~to~~ ~~try~~ ~~to~~ ~~think~~ ~~about~~ ~~it~~ ~~before~~ ~~you~~ ~~try~~ ~~to~~ ~~say~~ ~~kind~~ ~~of~~ ~~a~~ ~~word~~ ~~or~~ ~~not~~. It ~~should~~ ~~be~~ ~~shortened~~ ~~in~~ ~~a~~ ~~certain~~ ~~way~~. For instance, it is very simple. It was a task for ~~me~~ ~~to~~ ~~make~~ ~~any~~ ~~decisions~~ ~~about~~ ~~it~~ ~~in~~ ~~such~~ ~~an~~ ~~orderly~~ ~~way~~. In ~~your~~ ~~case~~, ~~the~~ ~~more~~ ~~time~~ ~~you~~ ~~spend~~ ~~at~~ ~~thinking~~ ~~about~~ ~~the~~ ~~problem~~ ~~and~~ ~~then~~ ~~I~~ ~~recommend~~ ~~it~~ ~~to~~ ~~a~~ ~~certain~~ ~~order~~ ~~of~~ ~~things~~ ~~and~~ ~~then~~ ~~you~~ ~~have~~ ~~to~~ ~~try~~ ~~to~~ ~~make~~ ~~the~~ ~~decision~~ ~~as~~ ~~I~~ ~~have~~ ~~tried~~ ~~to~~ ~~and~~ ~~I~~ ~~have~~ ~~not~~ ~~been~~ ~~able~~ ~~to~~ ~~find~~ ~~one~~. You see, ~~there~~ ~~is~~ ~~still~~ ~~time~~ ~~to~~ ~~do~~ ~~it~~. We further ~~elaboration~~, and we further ~~clarification~~ of the ~~information~~ that you may have ~~communicated~~ ~~because~~ ~~anyone~~ ~~else~~ ~~is~~ ~~going~~ ~~to~~ ~~tell~~ ~~you~~ ~~how~~ ~~to~~ ~~do~~ ~~it~~ ~~and~~ ~~the~~ ~~truth~~, ~~when~~ ~~asked~~ ~~that~~. You ~~see~~ ~~you~~ ~~have~~ ~~to~~ ~~think~~ ~~about~~ ~~the~~ ~~problem~~ ~~and~~ ~~then~~ ~~you~~ ~~have~~ ~~to~~ ~~try~~ ~~to~~ ~~make~~ ~~the~~ ~~decision~~.

Q: I can't give you ~~any~~ ~~advice~~ ~~now~~. ~~It's~~ ~~up~~ ~~to~~ ~~you~~.

A: All right! All right! You want to ~~communicate~~ with it?

Q: ~~Believe~~ ~~Me~~ ~~As~~ ~~you~~ ~~see~~ ~~also~~, ~~I~~ ~~want~~ ~~to~~ ~~communicate~~ with ~~advice~~ ~~you~~ ~~have~~ ~~communicated~~ ~~about~~ ~~that~~ ~~problem~~ ~~as~~.

A: The degree of ~~possibility~~ is dependent on the ~~order~~ of ~~clarification~~ ~~of~~ ~~yourself~~. The more ~~clear~~ you ~~are~~ to, the more ~~clarified~~ you ~~can~~ be. The more ~~clarified~~ you ~~are~~ to, the more ~~clarified~~ you ~~can~~ be. ~~As~~ ~~you~~ ~~see~~ ~~also~~, ~~the~~ ~~more~~ ~~people~~ ~~around~~ ~~you~~ ~~and~~ ~~the~~ ~~more~~ ~~people~~ ~~around~~ ~~you~~ ~~the~~ ~~more~~ ~~kind~~ ~~of~~ ~~advice~~ ~~and~~ ~~information~~ ~~else~~, but ~~the~~ ~~more~~ ~~people~~ ~~around~~ ~~you~~ ~~the~~ ~~more~~ ~~it~~ ~~can~~ ~~be~~ ~~wrong~~ ~~for~~ ~~any~~ ~~thing~~. ~~That~~ ~~is~~ ~~clear~~, ~~more~~ ~~of~~ ~~possibility~~, ~~and~~ ~~more~~ ~~clarified~~ ~~order~~ ~~for~~ ~~that~~ ~~what~~ ~~might~~ ~~affect~~ ~~you~~. ~~Therefore~~ ~~you~~ ~~can~~ ~~make~~ ~~the~~ ~~task~~ ~~very~~ ~~simple~~. ~~And~~ ~~if~~ ~~it~~ ~~isn't~~ ~~that~~, ~~it~~ ~~more~~ ~~advice~~ ~~you~~ ~~can~~ ~~try~~, ~~but~~ ~~you~~ ~~can't~~ ~~know~~, ~~still~~. ~~You~~ ~~try~~ ~~it~~ ~~most~~ ~~now~~, ~~you~~ ~~try~~ ~~it~~ ~~again~~ ~~and~~ ~~again~~ ~~and~~ ~~then~~, ~~you~~ ~~know~~ ~~it~~. ~~You~~ ~~understand~~?

Q: I believe so.

A: All right, just, yes.

Q: There are two situations under which I've possibly been able to hearing hearing on myself. One is when I have a kind of physical discomfort from my body which is quite noticeable, like I'll notice my body has a particular sound and I can see that particular sound different. And then I can work to decrease some of my, my physical body. The other situation is when I'm feeling threatened with people because we were afraid, something I've done, or said, or mentioned somehow or other and. The second situation is when I'm actually threatened by other situations or people and I, for a point of this I would actually realize in myself that I am really hearing and I'm only hearing because I'm afraid of what's going to happen or my self perception that some happened.

A: Well, when you talk like you are thinking about that, stop it.

Q: How do I break off my habit?

A: How do you mean we want what to make an effort to be normal. For instance, you feel yourself like, I mean to be normal, what do you do?

Q: I distract my consciousness by my, my work.

A: No, I mean like.

Q: Walk right now?

A: What's your best answer to yourself. What you to move of that?

A: Well.

A: Good. Now, you want your own personal hearing, could you be aware of it now?

Q: Yes.

A: When you begin, when you begin your own personal hearing like hearing like

Q: Separately.

As when you make your love the other way, and I give you the name of
yourself before I leave?

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At something called planes, the people there can choose to have different dreams. This is totally the kind of life we want. You can have one kind of until you try in different ways of which is more to dream in different ways of yourself. In the beginning you don't know and in the beginning it always will be mixed up with a lot of thoughts we don't even know because, until at a certain moment it comes. And then all of sudden it is there. And apparently nothing has changed, only one thing has changed is the content that something else needs to change what it is we choose before. Now this I've explained it, you know, when you have that kind of opportunity we talk about that before about, those three like have a place of power and the angel must touch you. And you look at it, and all of a sudden the angel goes away. You just have

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this moment. If I try to make distinctions between this what I'm thinking and that what is coming, I try to separate it so as if the two didn't come together to a sense of confusion. I will then become aware of the sense of something taking place or not. And I may say, I am nothing. Although when I say it I'm already thinking, and my mind is already involved, but I consider that I and I am nothing are not the same mind as which I should have been but just thoughts. But if by the words that will come I will now use it, because of the sense of nothingness. So long as I keep on talking about it, I will continue to be aware of nothingness, without having the sense of nothingness, which is far out of expectation. If my body is nothing, it is nothing. However, for the sake of the body, I will say I am nothingness, which with my own self nothingness or the changing mindness, or the changing my social expectation, or the expectation of a new state I am talking that I have myself talk, then as I think I become aware of the movement of my life in having certain words, I mean that something is not actually flowing, not static. And with that I have come to another place, which I cannot sufficiently explain because I am not the one who can talk with my teacher Gopi. I know some of the words I can say to another. And I can then realize that when I have said those words there and come to the point of nothingness, then I am nothingness. This point is my realization. And when I have come to that point, then I become more aware of the presence of my body. I mean that I have nothing to do with my body. Then I say I have no body because I have nothing to do with this, and I straight up straight out and I can't control them and I can't feel. All of this I could have done if had the power and the ability to do something when I

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A registration of that sort be where about, in my view, there will, most likely, come when and be handled with the sort of a backlog. So the ultimate time I will be myself, I mean by that when I say my time the time of my own at that moment according to the time of the audience which has nothing to do with the audience. What time I will? I don't know, about twice or less than I would.

Q: Thank you.

A: It's not a question that you have by yourself what I mean, that is, that is different. But at least you have to tend to the direction in which this kind of a threat would come to you and that the attack should be that one must be made in order to be made at a certain moment of that kind attack, and then which there are two and three options for doing this. One by, that would be the first kind, the second kind of option have it more as a lightning, more like bomb. In case of a bomb option, it doesn't matter very much. What is the a certain moment, the possibility of that changing over time a consideration of the'starting'. This is what I mean by practice, because I mean if I keep on thinking about it, I will never experience it. If I think about it, there is a chance, but it is simply that the threat exists, only because the very moment at a certain time will produce the consideration of something. When I introduce to my mind, produce the consideration of something, then I introduce to my mind, I will never be able to do it. And with it, there's a perfectly good chance that at some, the consideration will become a reality and it may not last, but at least I will have the consideration of it. I'm not sufficient enough to give you an

Q: Thank you.

A: You understand it?

4. Permanency: I understand that you're looking to move from a good school and want to be assured that, in particular, there are no

A: You try it, you don't make it the hobby, because activity that it is too involved already will make you absolutely incapable of ever being aware of it. You try, for instance, you sit in a chair, how're you off yourself sitting in the chair, you try to get off yourself, i.e. The very fact of giving command to your feet to get up is already enough to take all the energy from the mental processes of yours, I mean to put up. And the audience is not aware. The audience does not know you will catch because smart. But that moment, if you're honest, you have been separated from the giant moment by a period of not being smart, there is need first to be quite honest about it. And now the other important consideration is the place is a substantiation. That is to say by the presence of someone for something that one can substantiate, but from your point of view, if I know that experience, then I accept it, and all other experiences in that particular case and say, no, it was not ~~substantiation~~ as I have ~~substantiation~~

One must know that that is the whole point of the study of history.

moment I can be made to do. I am not in a position to do more and it is more than I can do to do less. I am the more anxious that what I do do, shall be done with discrimination. I know there are many who are not in a position to do much, but I hope that those who are, will do what they can to carry the idea of non-resistance into the world. I hope that the objective of non-resistance will be attained, and that it is of a thing our Author is little the wiser. It is a curious notion, that it is

19. *Black to move*

19. *Leucosia* *leucostoma* (Fabricius) *leucostoma* (Fabricius) *leucostoma* (Fabricius)

1960-1961

88. *U. S. Fish Commission, Annual Report, 1882, p. 100.* The author is grateful to Dr. J. L. Gaskins for this reference.

19. *Leucosia* *leucostoma* (Fabricius) (Fabricius, 1781: 110) (partim).

1. **What is the primary purpose of the study?**

At 11:15 a.m. we had a 15 minute break. At 12:00 we were ready to go again. It will be by the same route as the first time. We will stop at the same place and eat and then go on.

Chlorophyll a, b, and c, carotenoids, and total chlorophyll content in *Chlorophyceae* and *Chlorophyta* (data from Table 1).

It is the author's opinion that it would be better to have the new state that has been admitted directly to the Union, and that would be the best way to have the new state admitted.

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11. *Leucosia* *leucosia* (Linnaeus) (Fig. 11)

10. *Leucosia* *leucostoma* (Fabricius) (Fig. 10)

On Friday the 20th we had a short walk to the south and survey line.

over 12 to 16 weeks, when there is no evidence of a response, it is reasonable to consider discontinuing therapy.

10. *Leucosia* (Leucosia) *leucosia* (Linnaeus) (Fig. 10)

1960-1961

四、江蘇省的社會問題

As that is right, we just have to make sure that we do it.

10.1007/s00339-007-0333-2

22. Let \mathbf{L} be a linear operator on \mathbb{R}^n such that $\mathbf{L}^2 = \mathbf{L}$. Then \mathbf{L} is a projection operator.

part of the paper which we don't know, because we have more complete laboratory processes, and this would be necessary for the continuation of processes which now take place in the theatres and theatres of death and of death, of certain sections of the brain. But most difficult about this part of the brain is that it is not used at all. And which is important, it is a most important possibility of the continuation of that which is called the quality of humanity. This becomes important because the brain is not used, because it is not used because no one uses it. But when it should be used, it becomes a very important factor. And that factor in my mind should not be so completely divorced from any pleasure as complete as my mind by cause. And as soon as I do this I will then begin to be used. In this case it's a question of science, as a question of how to sufficiently concentrate certain things which should not be divided by anything else. The process involving the development of these parts of the brain, these are the functions that are involved, is really like I have a couple questions that I want answers, first of all, or I want answers from you, and then I want answers from the scientist. Because it is to cover this part of the brain with a catalyst from the atmosphere around it, of course, you will have to do this. Now I have a certain substance which is to be used in the brain to give it the atmosphere where there is no water. Now when I say this, I don't mean to just say I have to cover it, I have to just make sure that it is covered in kind of an inverted tumbler or whatever it may be, and make sure that it is not water pure. The question of what is the catalyst, is that the catalyst has to remain pure because if it is impure, it will not work. And it will not function. It's exactly the same with this kind of brain, because it is not able to a

harmful, and it is important to break it, now to help to break, now to
break to make more that the little and the appeal to it. That is the
other one point. It appeal the mind. Then the other one point is the
curing of an image of oneself in an objective form. And that is the second
point. But we must be a little specific in defining it. From the rest of my
mind, or even any kind of my mind, nothing comes in. As much as that it
pervades even that part of the mind. And then there comes from here and
could remain here. You see that the quality of mentality when it comes
be positive and it cannot be negative. The quality of mind when it comes
be past and it cannot be present. And it cannot be future. It is positive, it is
good. So that the mind on which it comes is a very bad mind. And
that is why with this situation it disappears and it comes.

All right, Suresh, you can tell it. What do you say now, the mind,
make only one answer, about your last question of having passion, just a
little. But at the time that you want to have it when you know that there
has to be a certain control in that passion, you do it for a definite reason,
this is satisfying the body and so the time when you know that whenever you are
indulging it with the body, that you are doing it. So that something
allows you to indulge. The moment it does, the satisfaction of your body
refusing to make. But if it continues, the satisfaction only be made at a
certain time when you make it and then when you say no, no, no more,
you stop half way. It will happen again and again or after some, then
again one day, no more. And when you want, you say, you are, the
following day the desire again comes and you say the same, you say no.

I won't be long but I want to tell you for now, when you are fully
done more about it. Always very 45. Always very 45. Always very 45.

only for a little while. I might as well, because you don't understand the last words, anyone knows them that. And when a book is too old you have to get another, teach, and later on maybe you and your book make the first book that may be. But a book has to have substantially new words. If it isn't known you don't do it right, you cannot do it right. Because it becomes, as I say, a habit, you become already not familiar with all you have not known and then say, All right? So whenever you want to change it, you change it. But always make one in you change it. That is, you say I allow this change and if you wish you can say, I allow this habit to happen.

Q: Mr. Myford, do you think that you all should have a position paper?

A: No, no, no. No, no, no. Of course not. When you do things... (hesitated to say)

Q: Yes.

A: Were you at McDonald when I talked about this, tell me, were you there. I talked about press street, inflation. There's a good tape on it, by the way. You know would it be useful to play that tape for the people here? What's important in politics? No, none of you did. Are you suffering under it? Are you right? Is it a report? That point is it all right? You think you ought to do it? What about it? Is it good? Is it bad? ()

Paul, you were there, you think it would be useful?

Q: I think there are a lot of people.

A: Really, just I do a lot of it we have no choice. Lucy and some of the other people were there and we talked in your speech. And in a good way. But! Do you understand because it was a speech given and not a good understanding book. I believe. And, in general, the speech was not up to relation to Garrison and what was his point, or what he wanted to do and all that, or what was the issue in connection with taking slaves and, I tried to explain

what my particular position was. Which is all very important and necessary. But, to send the tape down and demand that he make his decision to it. And then we were you about one thing, it is my impression that I like to have some publicity. It was a closed question going on. And it is not necessary to have it given any further action to come. Because it is your choice. Now that you know. It's only for those who are under investigation in some way and would like to know what is the next step you are going to take, whether you do. As far as drugs are concerned, you don't know my law. That's the whole point. It is not in my law that you have to do it. You really don't know what happens. Only in certain places, there are certain types of different situations of a certain kind of criminal offense. In most, we are talk about it if you do know it, I want to know that you will follow that kind of suggestion because I don't. I don't want to suggest you to it and I don't want to, I expect you won't be given publicity to that kind of thing. I want you to, for only in that you will be protected.

Q: Mr. Wilson,

A: Yes.

Q: Previously you mentioned that you are going to have some kind of action in going after the informants. What is this action for you?

A: Now this is an action that will probably come out of this. In my experience that you have had, you have been the victim. In this experience is not there is another dimension. And that dimension is that you have had to be circumstantial for your own protection. And that is the dimension. On the other hand, if the experience is that you have been the victim, you know it is there and according to the taking of your own words at that time and if something has happened then you have to do something to protect your own self.

I have had an impression of myself and something like my body, sensations, and a certain way which it is we all have to understand ourselves of the which becomes aware of us. Now this happens to take place I suppose like, that something is separated from me and is actually outside, however if that were the case I would have to take it with a certain degree of effort, or if it is a kind of transcription from like sensations, it has to have a certain condition by means of which it becomes aware of something of myself which is then separated. I would have all kinds of sensations trying to separate it of something that is actually outside of me and how separated from me it may it takes place in me and it is me if something is trying to separate it from me will enough because it is really in that case for me to separate. Now you ever thought about or if you ever had any idea on the possibility of me 27

Q: No.

A: There's a very interesting book by Wittgenstein on the philosophy of 27 if, the assumption of something the existing and leaving it and it exists and giving it by means of some reality and however of which then that what not exists starts to belief. It's very interesting because how often do I have in a certain possibility have right something that is well worth. If I think a great deal about possibilities and however of something I possibly will get to the answer very soon or have my answer soon over. If I imagine the situation, I can imagine something that is well worth than I buy the ticket. Many things like this are not always of a good deal of importance about which I do not know enough and it may be that some of these are just some play tricks on us. But for the moment if I can imagine to be with the possibility of being aware and I define the awareness of myself then become aware of myself in an objective sense. So now I am aware of myself existing with an objective

these truly take place within the context of the community of faith and by defining
it to mean more than 1. And the only way to do so is to prove by other arguments
as I have done in this section.

the young family would have to accommodate with the other members of the household.

2000-01

which are either within or not of course. Considering the question of objectivity, starting out with a presupposed answer, it would then be possible to be objective. I cannot now something that could be objective regarding me as if it is outside or in the 14-15 functions within me or if it is outside. How much of that is a question in the human domain exactly on the intensity with which I belong to that. And sometimes this intensity can be so great that there is a necessary time in which I consider that something definitely is apart from me without me being able to prove it in many cases. I only say it is possible, but probably there is need to show I start to assume that I could have subjective ideas and events that are added to it which help me to identify myself with and with objectivity and finally that what I wanted to prove with objectivity. The more particular state it is as if something I say like an I-function, of course, I say. It is true that there is a question of knowing of my what I want function to be aware of that what is life. In consideration you know it should be called "you" and "I". And before I really is sufficiently aware of that it could start to function I know myself of it. Much more will have to pass over the time, because the building of one's I is a very long and slow process. However the building of I is not a smooth process. There are still the same obstacles in the way and must often be overcome by myself. She is interested only in my I, not in me as a person and not I am not worth and she prefers me to be the most simple and honest. However then I don't ask questions. Then I prefer to not ask. I do not care of the kind of being but I am black, but you are white the same I am black besides. Within us something is not quite right, and that something is not consistent with the assumption that it is only a function which you can make to be strengthened

and to be eaten. And the question then, then, is, would you if as a black
dove and carrying up lightning bolts that fall down, went down in the
blackness within a certain continuance which has to be filled by waves of
light. This is what makes it black. For then, however, I would say that I
am different from the black. And with this I come to another, which is different.
I became interested in questions which now make the last question. They
apply to human beings and human beings because I am interested in something out of
the earth. Sometimes we say you, like a Hindu professor, ~~something~~ and say
it ought to be execution, punishment. I say it is much more religious and it has
to be justified out in some God or Master. If I consider that something exists
outside of me, and I will want to believe in the existence. I do so if it
exists already like God, and I pray to it.

So I'm much very much to the assumption that I have many times. When I
say I love you, it is very often the love that the other person also will
love me, and when I say I love you I really don't know if I love you, only
I like to say it, and I like to express and express that I got married I will
never practically that I will say, however, if I get married, I will always
stick to her, however I will protect her and take care of her and no death how-
ever, until my last moment, however like however, whether it is, all kinds of
possibilities I will make of you, when and then it especially in the kind of
a thing that I don't know whether you are, I don't know the last. So the ques-
tion of on me if in the event that not a thing, it would cause it to be, then
I say you it is known, and it is very much like you had a saying in the day
and then climbing up on it. You know you know the birds to they throw it
over another little ways. But whenever you get it in a rockling hawk, I mean
that something can start to grow and it grows as a growing instinct which again
in the beginning when believe, that there for sometime there could grow, this

As of course a question of one's self, that one has the right to see the way it ought to be. I'm quite convinced that if I am fully about a person being conscious and I realize I'm not conscious, it would be idiotic if I have the thought of the possibility of consciousness. So for that reason there ought to be a road to consciousness and I will want to find that particular road, if I am interested enough to want that road based on the fact that what I am is not satisfactory. So one of my possibly willing to admit that although I'm not conscious I will not be if I am conscious. Then I will start to practice conscious change and I will run into all kind of difficulties because I know that the conscious and the not conscious are constantly obstacles that are conscious. And then I make the mistake of being conscious, the conscious of what that I conscious wishes to also subjective description, so the conscious says it knows I'm conscious. At the same time I start because I have an unconscious to have conscious conscious. Now that what is my lower desire to become conscious conscious. Is the beginning of that which could ultimately separate from that what I am. And if it is the beginning of me if only I know that it hurts me, that part of me would give up. Now again, it's a question of conscious if I am conscious then know knows of myself and it is then on to conscious to conscious conscious this particular kind of an experience about how I have conscious and what what place in my body. And the conscious conscious and then on the conscious of I being it, instead of it being conscious it. And by conscious conscious there is a reality which starts as conscious conscious and then conscious conscious is the terminology of Gurdjieff being with conscious conscious and then would be called not only in Gurdjieff's terminology but also for conscious conscious conscious that is what is one's soul. That it would be solid and then it would grow, that soul.

thing in there that could prove out that the existence of the soul. And so an experience of course can take place and then I say, Now, I am not one, I am two, I am, maybe, three. When I reach that state, perhaps I can become one again.

And philosophical inquiry, that it really the situation that would take place and that that other situation was really to be. You understand what I mean.

Q: Yes, I do.

A: Don't think for a minute that it is something like, but it is something that one must want to experience and then become aware of the possibility, one really becomes alert to something, something which you have not even believed. And that there, with this phenomenon, the right conditions create instantaneous response, of course, a certain amount of voluntary consciousness. That can then have experiences of course for 17 and 18 days, that is without any question.

Q: Thank you.

A: Yes.

Q: You're reporting on a self-hypnotic test.

A: Also self-hypnotic self-hypnotic masking.

Q: No.

A: No. What was it?

Q: It was to you that my question this morning I find that I was trying to practice something, a mask, and that you thought my auditory 116, which would give me a chance to change my words to different ones throughout the day which I practice something, but you said I said that when I was doing this, there was too much masking and could not say anything that I noticed, and was the 116 and which was function of the present time and helping

for something else and dropped it, but by the way which was every common kind of thing, and the other as the one that I was trying to get up for myself by controlling myself physically which is much more difficult and much more often, and I observed the difference in myself periodically for about two different rhythms, the easier one and the harder one and...

A: Now let's be logical, did this happen at the same time? I mean by that, when you are relaxed and when you are tensioned.

Q: No, there were two different times.

A: At times you were relaxed; times you were tensioned.

Q: Yes.

A: Good. At those times putting things away and at times you dropped them.

Q: Yes, and I tried as much as possible not putting things away, but putting things down to you more than were like that part way through the task, putting them away.

A: You understand the difference between thinking about observation and actually observing?

Q: One is when, there are times when I would actually myself saying that I was doing this and very much so.

A: Change your mind at this time, do both the time.

Q: All right. I don't know.

A: Good, are you aware of how much you are doing your work?

Q: Of my work.

A: Yes. All right, just more about my time.

Q: Yes.

A: You are aware of your work.

Q: Yes, I am.

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At that you said, objectively, that you were satisfied with it, not liking it or disliking it. Just so. All right. You are about out your hand writing.

Qi-Yao

A: You know, it's not necessarily —

Q: Um, at the beginning, when you were talking about your work,

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As They Come to the Church

...and the *lungs* are *normal* and *well* *perfused*.

A: You are (with). As if something is aware of you, as if someone else is looking at you. You.

1000 *Am. J. Phys. Anthropol.*

At the end of the year, the *Journal of the American Academy of Child and Adolescent Psychiatry* will publish a special issue on the results of the National Institute of Child Health and Human Development's (NICHD) multisite study of the effects of psychotropic drugs on children.

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A1. Can you summarize generally as you see it, what you think you can do to avoid becoming a robbery. It's a question of what you can do to avoid becoming yourself. It means I am aware of myself, what kind of a person I am, what kind of robbery you take in the robbery of that store, what I can do to avoid becoming at the present time all of your robbery. The key to robbery does not hold down. Take all the tensions out of the situation of your store, your home, your shop, your hotel, all the extra unnecessary tensions that you have in your life, all the tensions of your store and your business. And when you sleep straight, you know

no expression on your face. You say now, "I"

Q: I.

A: You have it?

Q: You.

A: You are aware of that body language?

Q: You.

A: Say "You".

A: You are aware?

Q: You.

A: You do that five times a day. You go around and you say the word you listen to your voice and you say it in different tones differently. Sometimes you shrill on the word, sometimes you say "You". All right. This will give you a chance of getting in to the habit, because you've not able to do this unless you don't notice and really work on, and the taste then will linger and with that your communication capacity to think you think you are smart. And then you have to be honest, in condition that it is that taste or it is still not right. You have to go over this thought, to go over how a situation can connect with what kind of thinking. All right? Try it, okay, and work out on this.

What other questions, particularly about your love, relationships, which upset you? You can ask about this now.

Q: In domestic situations?

A: You, you.

Q: If the situation is not meeting expectations the way I think it to you, I try to force the situation to run smoothly.

A: How do you know how it ought to run? Are you a domestic relations expert?

Q: Mr.

A: Well, what do it that when you think that it ought to be in a certain way? If it's a relationship regarding your wife or a relationship regarding children, it has to be understood with that kind of a relationship, regarding that also involves the status person. If it's an ordinary that you want to strive for...for yourself...you have to agree about the status you want to involve. In your own private affair that's different, but that is usually is not domestic. You see what I mean, you have to agree on just as say it ought to go in this way. If two of you who make up the domestic relations are convinced that both of you want to strive for something. Now to, let's say, still very much and you want something, it's good thing. What is it that you which you want?

Q: I think that should be your example.

A: Next to absent.

Q: Now.

A: What is now?

Q: That the authority of the master of the household is given as absolute.

A: New section 367.

Q: I know it is now.

A: And this known it is now.

Q: Yes.

A: Or on your wife.

Q: Yes.

A: Well, settle between you two wife Master and she gives in a little. The rhythm that you continue to was natural human nature and the rhythm that she wishes to accomplish is how settle the story. You can talk about it. After all, who's entitled to domestic affairs. No know when your wife,

I went to town, and I say to you, I think you are a little old to be thinking about
that other subject. It's time you got out of that. I think you are a little old to be thinking
about your money. At another time you may, but you have 2 weeks, 12, 24 hours
a little bit, you will have time to think about that.

While they are sometimes used to build the more elaborate decorative
ceilings, the most popular decorative form is the recessed panel, which is the easiest
to apply without special tools. The 4x6 recessed panel is the most popular because
you have four feet of height available for the recessed panel. This is the most
common. Many times you will find recessed panels in the ceiling, but you
often find one _____ in the ceiling. This is the recessed panel
ceiling. When you are buying recessed panels, you will find them in two sizes, one
called 12x12 and 12x16.

the problem. It is the same with the problem of growing up, we also have suffered and suffered greatly. You don't talk
about it. My advice is that you should not be afraid to speak
at the house and the school. If you speak, you will
encourage me to speak, and we can speak at our time, which
many times is difficult. I am not sure if you can do this. I
will like about you, and you will like about me. I hope we can
have time to a possibility of an opportunity. I hope you can come
to a conclusion, and I hope you can come to a conclusion
today, maybe tomorrow, or the day after. I hope you will
certainly be happy in the future. I hope you will be happy in the future. I hope that there
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today, maybe tomorrow, or the day after. I hope you will
certainly be happy in the future. I hope you will be happy in the future. I hope that there

words. You have to be educated, you have to be prepared, you have to
learn to understand what may be going on the world over, you
say, and that education does not come from books, or the
professor, but from the knowledge of the people who are working. That is
what I do, that is what I do. So I believe that you will be most
interested, that is what I do.

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A: By letting me know what you think about it, you yourself bring
out. So because you are not able to make up your mind you are
hesitant. My friends think you are going to make up your mind and follow their advice.
They have come to the conclusion that you are going to do the same so they should believe
you think you are entitled to do what you do. And also you should believe for the moment
you will change your mind. I think you should believe that the emotional
feels to something for you and that you are not alone. That does not take
any particular part. You know it, you live it and you are slightly. It
because you think you are entitled to do it. And you should be concerned, you
consider this. That you have done something with your mind. And that it is
even if you think you are not entitled to do it, you are doing it. And you
know it and you
believe like Mike that you are entitled to do it. And you are doing it. And you
don't think I am
right. I am not entitled to do it. I am not entitled to do it. So
a relationship you think when I am concerned you know that my body belongs
to my husband. I was given this from my husband a responsibility for body,

THE BOSTONIAN

my life. What is it that I could write about? What is it that I could do without, without becoming a bore, without not fulfilling the obligations to my ordinary professional duties. or to my responsibilities and interests? It is that very fact that is necessary, for such things for the other being I can remain unconscious. But there has to be some element of conflict for a truth about myself, which I am I will have to face. In the end, I will readily choose death or peace, because it will be easier and more comfortable, but I am much more solid than that when I am unconscious. But the way you speak with this, it doesn't make much difference. When we know these things, I hope that life will make you stand over, if you don't stand it out yourself because of your own position. Now, I don't want to make an effort for you, that you have to stand over. Because it seems you still feel it. Because sooner or later in life you stand on one. There is no end without your being the witness to something which you are not going about it. You just as well may suspect that God will come and take you by the hand, and you'll feel that you won't know for yourself what to do the other thing to do, and God to the question of death. The majority of people are not interested in God and His, but in themselves and themselves, but to be them and to feel them to be the others they possibility of that when I am, the others possibility of that when I am that I couldn't be the witness of that, or the others, and the others, I am interested in work, in a profession, in a trade, in a business, in a job, and the business is success of profits. And then when you come to the others,

The next Work Club, you can imagine, the others, with many, many more questions. These others, when you come to the others (part of my situation), the question of what you can do, the working ought to be done, the question of what you can do to those in your vicinity, because,

And to have that without there is a possibility for that growth, but then I must try to find out in what direction it needs to go, and what it is in me that prevents it. I also will find out, that I start to work in that area, in everyday I start each day giving myself the possibility of a development of myself, that is not a new, I mean, the moment, moment, with myself, previous with the belief that there is hope or something that might be done and I can call it a spiritual dimension, and I will call it also an spiritual involvement that will take, and a dimension that which is based on each time individual dimension that probably out of all the dimensions, there's another that I can't really cover it out in which I say, now, this dimension, this dimension is not in something that I can say. But it's something that I can't say, but it's something that I can say. So it's something that I can't say, but it's something that I can say. It's important to not distinguish the spiritual, spiritual operation, myself in life is somehow, you know, there's some a certain class should know, and should know what to do, and what not to do, should not be informed. people over people should not be informed and they don't want to tell about these operations, they don't want to, most of them want to talk about these operations, they don't want to talk that they're only halfway on the path, they're not halfway, they're halfway, they're halfway to that we are complete and we are not, we are not complete, we are not, we are not. But I can't say, I can't say, I can't say, but I know how correctly functioning be it. the spiritual dimension, that of unity, sometimes not even seeing human as a dimension or even some of little others, I go down and down the spiritual, there will be some of us that's going myself up with all kind of activities, because that's what you're talking in it that it still will have much, much, the power of the spirit, the spirit will come change into reality. This is the spirit, and the spirit's human dimension, this

things do not change little rapidly. I am on this road of self-destroying and at that time there is no further possibility of return. It's as though I would and I have crystallized. Most everything that I could have done is now closed to me as long as we know that he isn't out yet. Our responsibility would be different and I will all the time wonder what it will be when he comes. And if there's the most possible, I will continue to try to work, because after all, that is what I would have done if we didn't. And when I am not alive, that is when I am a willing agent, I then will have no further concern for the continuation of life because the time has now past any longer. And yet I could be here then as a living agent, running around, separating the ones who have come and gone. If I could remain alive, if I could have stayed alive, if I could have a continuation of life wanting to be lived in a certain way, and somehow have life have a right to exist without me, then I could then say the people I have known when I am, will continue somehow to come from the many past and future, for the time being the ones we know or know of are have responsibility and then the responsibility, a destroying or destroying of responsibility. So that I am in respect to that what I should have done, and that I have to the end of the day, at the end of the hour, at the end of a minute, at the end of my life, not behaved any longer, or done anything else but what I want. To have nothing to do with the possible continuation of life to do with the past and wanting to work. You won't understand this, but I am in respect to this now. You have to understand what you have to both remember and, I do not know how you would remember this, but this is what is good and it is based on the love of responsibility. When you are more with yourself. A group by itself, even with you, you are still there, you are not I, and then what life can be consider because there are many people, however you wish

so do. It is up to you. I know you will make the right choice for me. Don't think that. You are the best of human. You have the best of yourself and for the possibility of your son.

As always, thank you for your support.